

**CHRISTMAS FOR ALL**  
(Written for This Paper.)  
N the mansions of the rich 'tis Christmas, with its glitter and its show; And fortune's favored ones, Both great and small, With lavish hand rich gifts bestow. And gold and silver strews the floor out.

Not marks its flow,  
In the dwellings of the poor 'tis Christmas; And a breath of pine and snow Is wafted gently in Through open doors. And laughing shouts and cheeks that glow Proclaim the gladder day the earth can ever know.

Into rich and poor alike, came Christmas In Bethlehem long ago; And in a lowly stall, The Father's hand There laid the gift of gifts, to show The same impartial love to all— The High and Low.

FRANK BERNI WELCH.

**CHRISTMAS, OLD AND NEW.**  
The December of the First Century—The First Christmas of the Puritans—Christmas of Early Times Contrasted with That of To-Day, and the Great Reasons They Teach.

(Written for This Paper.)  
Four students of the public could take a measurement of happiness and sorrow, as our students of natural science take soundings of oceans, the Christmas week might well be taken as the time of making an estimate of the general welfare of society. The millions should be judged from those days in which all make some effort to see the brightest sides of all objects. If we would learn the speed of a racing team we must judge of him not while he is sitting down, or standing still, but while he is running. Thus the power of an age to be cheerful must be judged from its conduct upon those days which are devoted to festivity. If the times of public rejoicing can bring but little gladness, the other days of the year must be reckoned as full of hardship.

Could we compare together the December of the first century, the December of the Puritans and the December of 1887, those three pictures would contain almost the whole history of those differing dates. They would be photographs of three differing faces—faces containing some points of resemblance but also many unlike features.

Christmas proper is never a day. It is really a week or about a month. When the almanac says December has come, then all begins to feel the presence of that midwinter festival. Each day adds to the power of this feeling. The crack of sleighs, the hoarse voices of men bearing upon the twenty-fifth, and while that day is still far off by the estimate of the sun it is wonderfully near in the estimate of the heart. As the trees and verdure along a river are blessed by the river's moisture if only in the form of a damp air and a heavier dew, so the days long before Christmas are touched with its spirit—the dew of its love. The modern day would be brightest, the saddest one would be that one nearest to the tomb or cradle of Jesus Christ.

The Romans perceived that one day did not contain all the import of the midwinter-gaiety. They therefore made no effort to crowd their season into a single sun. The *Saturalia* continued seven days. It began as a one-day celebration and was observed December 19th, but as it was soon found that that brief period was a cup too small to contain the wine of pleasure, it was extended to three days; at last it was enlarged by the Emperor Claudius so as to take in 4,524, the number of the year has now been changed back into the one-day shape, but in reality Christmas is much larger under our Presidents than it was under Claudius and Caligula.

It is a great mid-winter period, and may well be looked upon as a type of the public happiness or the public misfortunes of a given date. In the early Christmas it became a single day, because being asked to stand for the birth of Jesus it had to be a formal day rather than a week, but no such limitation could keep it from having adjacent times which partook of its spirit, as dawn partakes of day.

The earliest Christmas was the saddest, the latest the most joyful. The heart aches when it recalls the fact that our ancestors which bend with presents for old and young, that our reunions of relatives, our parties, amusements and cessation of labor came from foundations that were laid in sorrow. While the early Christians were attempting to celebrate their favorite day, the Roman authorities were watching them and arresting them as being enemies of the regular *saturalia* and friends of a new religion. That feast which is now celebrated in every parlor and dining-room and which cheers up all the streets of every city and village was once observed in the caves in the hills or in the catacombs under the streets of Rome. The excavations made by stone quarries run here and there underground like the out-reaching drifts of a mine. Into these caverns

by, he was liable to be found by the police and to pay with his blood the price of his crime. The words which have come to us from him are few, but they are full of pathos and prophecy. He pointed to the black stones overhead and added: "This rocky roof hides the stars, but it can not keep them from shining; thus they who turn many to righteousness shall shine as the stars of Heaven. I know that I shall be given as food to the wild beasts when this great feast shall have passed by, but the star of Bethlehem shall never set."

It was two hundred years after this dismal assemblage in a tomb that Christmas first came out into the open light of day and began to hang its garlands upon the doors and gates of Rome. Thus came the happy youth of this country read in this festival the quality of civilization, because this day was blackest when civilization was full of cruelty. It measures the advance of the mind's light and the heart's benevolence.

In the Puritan period this day was the picture of the passing religion of reform. Christmas was not so much despised and abused as simply neglected as of no value. Having no gladness to express, the reformers needed no time in December nor in May for its expression. A feast which the Pagan Emperors expanded into seven days the Puritans would have condensed into seven minutes, had they thought enough of the affair to warrant any form of action. The poets who wrote in the years between 1607 and 1700 composed no stanzas in honor



CHRISTMAS AT HOME.

of this memorable day. This social coldness came in part from the general seriousness of religious works. As when the plague reigned in Europe, or in London, all gaiety ceased, all halls of art and pleasure became empty and remained closed, so when Protestant and Catholic lived in hot warfare of words and violence, all the forms of gladness suffered and Christmas declined, not only because of the hardness of Puritan dogma, but also because of the severity of the age. The wedding-feast, music and the theater suffered along with the last days of December. Relatively serene and cheerful poetry was more popular in early America than Christmas gifts and Christmas wreaths. The inner life expresses itself in some external symbols.

These December days still stand as the picture of modern civilization. The running to and fro in street and shop, the crowded cars, the hurrying carriages with wives or mothers or sisters or true-loves inside, the evergreen trees in the market-places, the hilarity of the old and the young, the happier face of each laboring man, each clerk, each sewing girl, proclaim the tremendous change civilization has undergone since Saint Alexander, Calvin, Edwards and Whitefield. It is as though church and State and home and workshop were now asking Christmas to be the emblem of their spirit or the mirror to catch their images. Looking in to our good day so near at hand, we can see the picture of a Nation at peace and almost loaded down with prosperity.

If any members of the new generation would learn the superiority of 1887 over the bygone years they can reach their information by marking those four Christmas-masses which came in those four winters when a million men were encamped upon the battle fields between the Potomac and the Rio Grande. A few soldiers came home to meet for a week the blessed peace of the fire-side, but the vast multitude were compelled to pass the sacred day in camp or upon the laborious march. Thousands were in the grave when those mornings dawned. The bloody battle of Fredericksburg was fought only a few days before the coming of that joyous festival, and Stone River and Holly Springs came in those days in which joy was accustomed to make home more of a paradise. Thousands of Christmas presents were on their way toward soldiers who would be dead before the package from mother, wife or sister had reached the hand and heart named on the gift.

In these winters the December poetry was sad as a dirge. One little wail comes back to memory:

"Only another sword,  
Dripping with human blood,  
Only another drop,  
Swelling the crimson flood.

"Only another tear  
From the eyes of the time,  
Only a brother dear,  
Lost in his manhood's prime.

"Smoothly the garments fold  
Over the silent breast,  
Only another soul  
Gone to the dreamless rest."

The morning of December 23, 1862, let its light fall upon fifteen thousand of these silent breasts at Chancellorsville.

It is by vivid contrast that good and ill, the beauty and deformity, can be best measured. Seen in this kind of luminous air the present Christmas stands forth like a white angel upon a sunlit mountain top. Peace, of right industry, a wider study of light, a more rational relation have taken possession of our hearts and have won for this prodigious of December a richer robe and a more thornless crown.

As in this festivity one can read the general condition of an age as to war and peace, material prosperity and adversity, so in its form of happiness chosen by the individual may be read the progress or decline of personal worth. A holiday is always a test of character. The man of bad habits and of weak will-power passes without much honor through this time of merry-making. He doubles the quantity of his food and drink, he ventures upon a bet or two in the card room; and instead of doubling the happiness of his wife and children or of his mother and sisters, he doubles their anxiety and grief. It is said that the common Sunday, which brings peace and rest to the many, brings temptation and ruin to a few of the restless and weak self-control. Laborers have often been paid only upon Monday, that their wages might not be connected with an idle day. It is a painful reflection that such a Christmas as the American children and older hearts now possess—a Christmas rescued from war, pestilence, kindred, Puritanism and poverty—should find many a man wholly unable to appreciate the lofty moral beauty of the day and able to find in it only temptation to deeper vice.

Not quite so unfortunate, but yet much to be lamented, is the fact that many individuals and whole people are too poor to celebrate this day as it should be marked by every freeman. When one sees many children

attempting to make a Christmas tree out of a little green bough not more than a span long, attempting to ornament it by trying to stick some little pieces of colored paper and pieces of broken glass, the feet being mean while almost shodden, and their scratched home without fire, one can not but wish that the angel of wealth would come to each of these little ones in the night before Christmas and put plenty of silver coin in each expectant stocking.

The modern Christmas, standing as it does for the new intelligence, the new benevolence of society, does not exalt itself in what is called "a good time," but it helps create better industry, better laws, better relations between master and servant, between capital and labor, better literature and a better religion. Great newspapers and all the magazines publish Christmas numbers, the churches have sermons and services full of this sympathy for man; the schools, secular and religious, bring forward at this time all of that music and literature which asserts the oneness of humanity. That day is the people's day. Kings and presidents are placed down by the fireside, and are fortunate if they can point to the happiness which cheers the home of the thrifty mechanic or farmer or tradesman. It accomplishes more for liberty than does the Fourth of July, because the July holiday only celebrates the coming of a liberty which Christmas continues from year to year to enlarge.

Charles Dickens helped make a better December for the English-speaking race; but the garlanded December had been long working at the human heart, and thus it helped make Charles Dickens. It trained his own workman as Liberty reared the Washington who afterward defended her. Thus were in a circle the cause and the effects in words. Like Solomon's clouds, which condensed on the mountains, and running in streams to the sea formed again, and as clouds sailed back to the mountains, the amenities of the winter holiday pour from the heart to the age and then return from the age to the heart. Thus progress assumes the form of a circle and rolls forward like a great wheel.

One hope fills all well-wishing hearts—that, as the painters and sculptors struggle after better and better designs and works in their fields of thought, so the millions of young Christmas-lovers will attempt to separate their festal-day from the cup that stuffles, from the extravagance that ruins fortune and mind alike, and from the vanity which forces or degrades the soul. Let us attempt to make it the faithful emblem of a free, moral, educated and benevolent nation.

DAVID SWING.

**FOR FATHER.**

Confidence and Affection—The Best Christmas Gift Which Daughters May Bestow.

"Wish to give papa" is always a difficult question in the household. He already has a gun, a fishing rod, an interest in one, and it seems, further, that he usually has everything else he wants. Of course his daughters know that he might like Christmas gifts of wealth or reputation that are beyond their power of giving; they may realize that even fathers do not really have all that they want, but just as they are, but it does seem as though the very few things that fathers care for that are possible for their daughters to give them. There is one intangible gift which would be uncommonly welcome to a great many men, and that is the confidence and affection of their daughters.

"Nonsense," says a bright-eyed girl in answer to this. "Papa knows I'm awfully fond of him. Most girls are fond of their fathers." Possibly, but very few of them show it, and the beginnings of filial demonstration must come from the daughter if a habit of reserves has always existed between them. Each strong and helpful influence which is now daily making its way into the lives of many girls if they would cultivate the friendship of their fathers. The giving and receiving would be mutual and full of elements of growth for both. It is more rare than it should be, this relation of understanding, friendship and kind affection, between a father and his daughter. The little girl drifts away from her father, often almost as soon as she is out of her babyhood. Her own interests take up her thoughts; she thinks that her father plans not care for the stories of her little pleasures and pains, and she grows more and more, and, by the time she is twenty, he usually has little more idea of her thoughts and real life than he has of that of her young girl companions whom he sometimes sees shopping, or studying, or lunching with her. In every class of society one sees these same lonely fathers, missing all the brightness and heart-comfort, and cheer to be found in untroubled friendship with their own children. It sometimes comes as a girl a good deal of resolution to bring her courage to a point where she can step over the barriers of a custom of reserve and let her father know that she cares for him in a deeper and more tender way than she has hitherto shown him; in a way she would wish she had made him understand if the chance was gone forever with his life. But it is a gift worth making, and one which would surprise and delight many fathers, if begun at Christmas time. It is easy for a girl to show a deal of grudging gratitude for gifts; that is not the thing—each one must interpret and plan for herself how to give a bit of her real self to her father with the slipper, or pen-wiper, or foot-stool, or dressing-gown which she makes for his Christmas present.—Boston Record.

**THE UNIVERSAL HOLIDAY.**

Christmas has laid fast hold of the heart of the world. It is the one day in all the year when all the world keeps holiday. You can not cut Christmas out of the year, and you can not cut Christmas out of Christmas. Without Him it has no real meaning. It is not, perhaps, any year near the real anniversary of His birth, but that matters little; it serves to celebrate the advent of the Son of Man. We have no other universal celebration. Nations ring their bells when a prince is born, or toll them when a hero dies. England keeps very feebly the 24th of May, the anniversary of Victoria's birth; but cares France, or Germany, or Russia? We have long guns and toasting banners for the Fourth of July; but it is our National holiday. But the birthday of the Christ is the world's one grand, historic treasure. And it is the one day in the year when the Christ spirit, who shows love and tenderness, gentle sympathy and large charity, most truly celebrates the glorious Christmas season.—Cincinnati.

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By our original system of diagnosis, we can treat many chronic diseases just as successfully without as with a personal consultation. We are always glad to see our patients, and become acquainted with our system of treatment, yet we have not seen one person in five hundred whom we have cured. The perfect accuracy with which scientists are enabled to deduce the minute particulars in their several departments, appears almost miraculous. If we view it in the light of the early ages, it is a wonderful thing. For example, the electro-magnetic telegraph, the greatest invention of the age. Is it not a marvelous degree of accuracy which enables an operator to exactly locate a fracture in a submarine cable nearly three thousand miles long? Our system of "clerk of the weather" has become so thoroughly familiar with the most wayward elements of nature that he can accurately predict the weather for a week or more in advance. In what several hundred miles did not intervene between him and the places named. And so in all departments of modern science, what is required is the knowledge of certain signs. From these scientists deduce accurate conclusions regarding the nature of the disease. In medical science, diseases have certain unmistakable signs, or symptoms, and by reason of this fact, we have been enabled to originate and perfect a system of determining, with the greatest accuracy, the nature of chronic diseases, without seeing and personally examining our patients. In recognizing diseases without a personal examination of the patient, we claim to possess no miraculous powers. We obtain our knowledge of the patient's disease by the practical application, to the practice of medicine, of well-established principles of modern science. And it is to the accuracy with which this system has endowed us that we owe our almost world-wide reputation of skillfully treating lingering or chronic affections. This system of practice, and the marvelous success which has been attained through it, demonstrate the truth of the statement that the skillful practitioner is right in determining the nature of diseased conditions. The most ample resources for treating lingering or chronic diseases, and the greatest skill, are thus placed within the easy reach of every invalid, however distant he or she may reside from the physicians making the treatment of such affections a specialty. Full particulars of our original scientific system of examining and treating chronic diseases are contained in "The People's Common Sense Medical Adviser." By Dr. J. C. Pierce, M.D. 1800 pages and over 350 colored and illustrated plates. Sent, post-paid, for \$1.50. Or write and describe your symptoms, including ten cents in stamps, and a complete treatise on your particular disease, will be sent you, with our terms for treatment and all particulars.

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It is a well-known fact, and one that appeals to the judgment of every thinking person, that the physician who devotes his whole time to the study and investigation of a certain class of diseases, must become better qualified to treat such diseases than he who attempts to treat every ill to which flesh is heir, without giving special attention to any class of diseases. Men, all ages of the world, who have become famous, have devoted their lives to some special branch of science, art, or literature.

By thorough organization, and subdividing the practice of medicine and surgery in this institution, every invalid is treated by a specialist, and the patient is able to see the physician who has made a specialty of the disease which he is suffering from. The brief limits of a life-time, achieve the highest degree of success in the treatment of every malady incident to humanity.

**OUR FIELD OF SUCCESS.**

The treatment of Diseases of the Air Passages and Lungs, such as Catarrh, Bronchitis, Asthma, Consumption, both through correspondence and personal examination, constitutes an important specialty.

We publish three separate books on Nasal, Throat and Lung Diseases, which give all the latest and most valuable information. (1) A Treatise on Consumption, Laryngitis and Bronchitis; price, post-paid, ten cents. (2) A Treatise on Asthma, or Phthisis, giving new and original methods of treatment; price, post-paid, ten cents. (3) A Treatise on Chronic Nasal Catarrh; price, post-paid, two cents.

**Dyspepsia, "Liver Complaint," Obstructed Constipation, Chronic Diarrhea, Tape-worms, etc.**—These diseases are the most common of all, and the most difficult to cure. Our specialists have attained great success in their treatment, and are now offering a special course of treatment, which is not only successful, but also very pleasant. The treatment is simple, and does not require the use of any of the usual medicines. It is a course of treatment which is not only successful, but also very pleasant. The treatment is simple, and does not require the use of any of the usual medicines. It is a course of treatment which is not only successful, but also very pleasant.

**BRIGHT'S DISEASE, DIABETES,** and kindred maladies, have been very largely treated, and cured effected in thousands of cases which had been pronounced incurable. The disease is readily diagnosed, or determined, by chemical analysis of the urine, without a personal examination of the patient. The study and practice of chemical analysis and microscopic examination of the urine in our constant receipt of numerous diagnoses, in which our institution long ago became famous, has naturally led to a very extensive practice in diseases of the urinary tract. Probably no other institution in the world has been so long and so extensively patronized by sufferers from this class of malady as the old and world-famous World's Dispensary and Invalids' Hotel. Our specialists have acquired a vast and varied experience in determining the exact nature of each case, and, hence, have been successful in adapting their remedies for the cure of each individual case.

**CAUTION.** These delicate diseases should be carefully treated by a specialist, thoroughly familiar with them, and who is competent to ascertain the exact condition and stage of advance of the disease. A careful chemical and microscopic examination of the urine, for medicines which are curative in one stage or curative in another, is the only safe and successful method. We have never, therefore, attempted to put up anything for general sale through druggists, recommending to cure these diseases, although possessing very good reputations for curing full diseases, but we have always insisted that the only safe and successful course is to carefully determine the disease and its progress in each case by a chemical and microscopic examination of the urine, and then adapt our medicines to the exact stage of the disease and condition of our patient.

**WONDERFUL SUCCESS.** To this wise course of action we attribute the marvelous success attained by our specialists in the treatment of diseases of the urinary organs. The treatment of diseases of the urinary organs is a specialty of our institution, and we have published a large illustrated treatise on these diseases, which will be sent to any address on receipt of ten cents in stamps.

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